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A Call to Advance

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A Call to Advance

Addresses delivered before the Eastern Missionary Convention of the Methodist Episcopal Church, Philadelphia, Pa., October 13-15, 1903

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A CALL TO ADVANCE
MISSIONS AND WORLD MOVEMENTS
THE ASIATIC FIELDS
THE AFRICAN, EUROPEAN, AND LATIN AMERICAN FIELDS
GENERAL SURVEY AND HOME FIELDS
YOUNG PEOPLE AND MISSIONS
THE MISSIONARY WORKSHOP

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A Call to Advance.

I.

THE CONVERSION OF THE WORLD.

By BISHOP CYRUS D. FOSS, D.D.

THE magnificent manifesto of the just-ascending Saviour sometimes brings to thoughtful minds and consecrated hearts a sense of discouragement, amounting almost to despair. "Go ye into all the world, and preach the Gospel to every creature." To what extent has that irrepealable marching order been obeyed? Almost nineteen hundred years have passed and yet not one half the adult population of the globe has ever opened a Bible or heard a Gospel sermon, and the Church itself is not half

awake. Probably a majority of the members of the whole Church on earth care little or nothing about the missionary movement; as is shown by the fact that they give nothing to it, unless it may be a chance penny, and if absent from the collection bring nothing afterward. Moreover it takes an argument to show that any land called "Christian" fairly deserves that name; and many of the vilest vices and crimes abound under the shadows of church spires.

"The Morning Cometh."

But I will not suffer myself to march in the motley and croaking ranks of pessimism for the whole of a single minute. "The morning cometh." It is comforting to note that good men in every age have groaned under the oppressive evils of their times, even while lured forward by splendid ideals. Among the twelve apostles there was one "devil." The Epistles of the New Testa-

ment are very largely taken up with rebukes of the heresies and sins of the apostolic Church.

John Wesley, at the age of sixty-three, when Great Britain was looking with amazement on the glorious evangelistic successes achieved by him and his helpers, wrote thus of himself and his followers: "They ought to be both burning and shining lights; but they neither burn nor shine. Three or four of our preachers in Ireland are truly devoted men, so are a few of the preachers in England. *Si sic omnes.* (O, that all were such!) What would be able to stand before them?" Concerning himself he wrote: "I am ashamed of my indolence and inactivity. What have I been doing these thirty years?" The trouble was that his ideal outran him.

"The morning cometh." I know the pessimist denies this. Well the raven—the first bird mentioned in the Bible and the least

admirable—has human prototypes which croak out for evermore: "Morning? There is no morning. Night sits on the throne, and eternal darkness is at hand. The world has gone to the bad. Politics are corrupt. The morals of the people go from worse to worst. Religion is losing its hold." Well, if that be true, there must be a dreadful mistake somewhere, for I hear Solomon say, "The path of the just is as a shining light, which shineth more and more unto the perfect day." I hear David say, "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." I hear Isaiah cry, "He shall not fail nor be discouraged until he have set judgment in the earth; and the isles shall wait for his law." At length I hear the angels sing: "I bring you tidings of great joy, which shall be to all people. Glory to God in the highest and on earth peace, good will to men;" and I hear Jesus say, "Go ye into

all the world, and preach the Gospel to every creature." O, pessimist, you must excuse me if I accept the word of Solomon, and of David, and of Isaiah, and of the angels, and of Jesus, rather than your word. *"The morning cometh!"*

Christian Progress in General.

Consider the general progress of the kingdom of Christ in the earth. I know very well that some doctrinaires attempt to show that civilization has made the changes I am going to speak of, and rather than argue with them, I just quote the words of two men, certainly neither of them religious bigots, and both of them great thinkers—Mr. Froude and Mr. Carlyle. Mr. Froude says, "All that we call modern civilization in a sense which deserves the name, is the visible expression of the transforming power of the Gospel." Mr. Carlyle says, "The Christian religion must ever be re-

garded as the crowning glory, or rather the life and soul, of our whole modern culture." These are not religious bigots, but profound, philosophic students of history. Let me, in the light of such characterizations, give you just a glance and hint at the numerical progress of the Christian religion. I speak now of its adherents, not of communicants alone of Christian Churches, but of those who believe in Christianity rather than some other religion. The figures I give you are believed to be substantially accurate. At the end of the first century there were five million Christian believers; at the end of the tenth, fifty millions; at the end of the fifteenth, one hundred millions; at the end of the eighteenth, two hundred millions; at the end of the nineteenth, five hundred millions; so that the number has more than doubled within a century. Did you hear that statement? The number of people on this earth who profess their belief in Christianity has

more than doubled within a century. Still further, one third of the world's population governs two thirds of its people; that is, it is the Christian nations which are the brainy nations, the wealthy nations, the ruling nations, the progressive nations of the world to-day.

But we have for our encouragement not only a vast array of facts, as incontestable as the law of gravitation or the granite foundations of the globe; we have also an immense treasury of ideas and forces. Of these I can glance at only a few: enthusiasm for the truth; the fullness of the dispensation of the Holy Spirit; the demonstrated power of the Gospel to save men of all races, climes, and grades of intellectual culture; the recent very glowing and now magnificent apprehension by the world at large of the glory of the personality of Jesus Christ, and the pre-eminence accorded him in all theological belief and in all moral

ideals of men who have any faith about religion at all; the multiplication of Bibles, so that in a single year more have been set going in the world than existed in the first year of the last century; the rise and wonderful progress of the Sunday school; the multiplication of religious literature; the numerous Young Men's and Young Women's Christian Associations, and of young people's societies in almost all branches of the Church, and the magnificent and growing recognition of the work of women in the Church, and in philanthropy and in moral reform. These are hints at the resources, in ideas and in demonstrated truths, which are now the solid foundations of the whole work and outmarch of the Christian Church.

The Missionary Century.

As to strictly missionary work and progress a few words must suffice. In secular

history the last century is recorded as the "Century of Science." In the profounder sacred history, which is concerned with the world's real progress toward its grandest destiny, the nineteenth century must ever stand as the great "Century of Evangelization," the century in which twenty times as much was done for the spread of the Gospel in heathen lands as in all the other centuries put together. One hundred years ago in the whole heathen world there were about one hundred ordained ministers and not a single native helper; now there are ten thousand ordained ministers and seventy thousand native helpers. Then there were only a few scores of native communicants; now more than a million and a half. The old, ever-new Bible has been found to answer all needs in all lands. Converts are raised up everywhere ready to stand the supreme test of martyrdom. Missions have won the high encomiums of generals and admirals and

governors and philosophic tourists, whose predecessors fifty years ago laughed them to scorn. Even Darwin, after his famous tour around the world, declared that, "The lesson of the missionary is the enchanter's wand."

Meanwhile the Church has been slowly awakening from its long-continued and astonishing slumber. Missionary societies have been multiplied until every branch of the Evangelical Church has organized its forces in the sublime effort to evangelize and convert the whole world at home and abroad. In this lofty endeavor the Church is coming more and more to a solemn realization of the actual presence and measureless resources of the Holy Ghost.

The Embarrassment of Success.

As Methodists we have in late years found our splendid evangelistic successes our greatest embarrassment. Converts were

multiplied and scores of thousands more were ready to come to baptism, but we had to cry to them, "Stand back," and two years ago we were actually obliged to cut our appropriations for missionary work eight per cent. But a brighter day has dawned. In our agony we called mightily upon God and were moved to organize this Open Door Emergency Commission. The next year the collections were increased $112,000. Last October in Cleveland for four days many of us felt such a breath of Pentecost as never before. In one evening contributions, to be distinctly over and above all regular offerings, were piled upon God's altar to the extent of $302,000. And now, in this Philadelphia Convention, we are come to wait together for three days on the Mount of Vision. God grant that this gathering may prove to be under augmented influences of the same ever-blessed Holy Ghost.

A Parable of Power.

Permit me a parable, for so my Lord spoke. From creation's dawn till now the greatest of forces has been challenging man's attention. Its flashing, bellowing cannonade in every storm has summoned him to harness and to use its infinite energies. One hundred and forty-nine years ago last June, after long study and numerous experiments, Benjamin Franklin came to think the lightning in the sky identical with the electricity excited by rubbing a plate of glass. He waited long for some tall steeple to lift him near the clouds, to test his theory; but steeples came slowly in this Quaker town, so he made a kite and got a boy to help him fly it when the next thunderstorm appeared. He suspended a key from the string near his hand, and secured the insulation of his novel battery by a few inches of silken cord. Presently the little

filaments of the kite string stood out and were agitated. His eyes almost leaped from their sockets. He held his knuckle to the key and got a spark and then charged a Leyden jar; and told the world that lightning and electricity were identical.

Slowly the great science developed for more than a hundred years, and it is chiefly within the last twenty years that the giant of all forces has been harnessed and set to work. Let us leap the chasm from Franklin till now.

Two weeks ago I passed Niagara Falls. The train stopped five minutes on the brink of the descending flood, and I feasted my soul once more with the subduing beauty and majestic music of the King of Cataracts. Just beyond the boiling flood was the immense electrical power house in which 35,000-horse power of the 10,000,000-horse power of Niagara is harnessed for the use of man. It lights the city of Buffalo,

twenty miles away, runs its trolley cars and factories, and reaches out tireless hands of help to many other towns. Moreover its by-products are of immense value. Some of them are new to science, such as carborundum; and others vastly cheapened, such as aluminum, bleaching powder, and calcium carbide, the basis of acetylene gas.

My Lord himself suddenly turned all this into a parable for me. As I stood there looking at that power house the descending sun broke forth and touched the mist; and lo, a glorious rainbow leaped halfway from flood to zenith. It spoke to me and said, "God is here, and God is love." It told me other things. It said all this power is but a faint hint of the unimaginable and absolutely infinite storehouses of power at the disposal of the Church of God for the salvation of the world.

The divine-human King of all worlds, just before he disappeared from man's sight

in this world that he might become omnipresent in it, gave forth the great command to be everywhere obeyed, "Go ye into all the world, and preach the Gospel to every creature." He flanked that command with his almighty power and his perpetual presence. Before it, "All power is given unto me in heaven and in earth;" and after it, "Lo, I am with you alway, even unto the end of the world."

Strong-winged Faith.

My faith takes wing, not alone here on this platform; it has done so hundreds of times in private prayer and in meditation on the great things of the kingdom. My faith takes wing and says, the resources are so ample; the wealth within the Christian Church now is so vast, if only it were consecrated for the work God has for it to do; the real deep sentiments and beliefs and lives of Christian people are now so mighty, if they could come to the front and assert

themselves always and not be overpowered by the chill of sin and of unbelief; the resources of intellectual culture through the schools and colleges are so great; the whole ecclesiastical machinery for the world's salvation is now so very abundant and magnificent, that if only these appliances could have a new baptism of the Pentecost, the millennium might come in a decade.

The infinite resources of the Almighty God-man put at the disposal of the Church for the evangelization and actual conversion of the world—that is the keynote of this Convention.

II.

THE NEW ERA OF MISSIONS.

By BISHOP JAMES M. THOBURN, D.D.

Steps of Approach.

In almost all great movements among mankind progress is marked by distinct stages. The missionary enterprise proves no exception. In the case of modern missions, which took their rise in certain parts of Northern Europe and especially in Germany, the first beginnings were very feeble and small in extent. The same may be noted in the case of Great Britain and of America. Shortly after the middle of the last century we reach what might be termed a definite stage of advance. It was an era of great events, so far as missions are concerned. We have the appearance of Doctor Livingstone in Central Africa. His voice

was literally the voice of one crying in the wilderness, and we ought to be proud of him as a missionary. His travels and his writings have affected the political world as well as the moral world. He was one of the world's great men. After his appearance, perhaps the next great event to be noted was the abolition of American slavery; then followed the liberation of Mexico, and after that came Louis Napoleon, and he was followed by the abolition of the temporal power of the Pope, and then again by the liberation of Italy. Meanwhile, in the Eastern world, Japan had made her appearance among the nations of the world, and China began to open her doors anew. That momentous period seems to have been planned in the interest of Christian missions. Everything worked for us, and there was no weapon in the hands of the enemy that they could use that seemed to work against us. Thus we entered upon the

threshold of the twentieth century, and we find that we are confronted by new circumstances, new practices, new responsibilities, and a new state of affairs.

A Missionary Contrast.

I remember that between 1859 and 1864 I spent five very anxious years. They were my first years in mission service, and when I returned with my motherless children to this country the people asked me the measure of success that I had had. I used to feel a certain measure of sinking as I thought of that field and knew that I had done the best that I could for it, but it seemed as though such a small amount of work had been accomplished in five years, for I had baptized in that time only five persons. I am going back again next week, and when I land in Bombay I shall have to choose between a thousand different fields, all of which will be reaching out for me to

come, and wherever I go I shall find converts waiting for baptism.

Just as I was leaving India last spring, to come to the United States, I baptized eight hundred and thirty-seven persons at one meeting. That is somewhat different from baptizing five persons in five years. If I go back and would commence to baptize twenty-five persons a day, and do that every day for three hundred and sixty-five days, I should not then exhaust the number of candidates that are waiting to acknowledge Christ Jesus as their Saviour by accepting the rite of Christian baptism. That is the situation to-day. If I did not belong in India, and I were to go down into another part of the world, I would find that God had given his abundant blessing to other flourishing missions.

I might go on and call attention to other open doors, but I have mentioned one instance merely to show that this is a remark-

able era, and that the present era calls for some very special action on our part. When we receive these converts we should prepare them for church obligations, and some one should be put with them so that they may be adequately trained. They must be taught to write; they must be taught to read; they must receive the word; and their children must be educated as the parents have been, and they must be prepared for intellectual and social as well as spiritual progress. We are to build up the people here, there, and yonder, and this is just the difference between the modern mission field and the old field.

Breadth of the Work.

It used to be that we gathered a few people in a few villages, and we had a very simple conception of what a native convert could do for us. I know a great many people unwisely seemed very much afraid of making our native converts too intelligent.

If we don't cultivate the intellect we soon begin to find that the Christian growth of the individual is in some strange way dwarfed. We must give them culture. What does that mean? We have many languages. When I reached India the first time Dr. Butler was taking me up to Lucknow—we were traveling in the same conveyance—and he said to me one day, "You should be very thankful that you will have to learn only one language. Our Presbyterian brethren over on the other side of the Ganges have a wider field, where three different languages are spoken. Think of having to learn three languages—and of such a big field as there is in all Hindustan! You will have to learn nothing else." I was very thankful when I heard those things, but I am presiding to-day over missions in which we are preaching the Gospel in thirty-five different languages all the time. In those far-off days of exceedingly

small things how little we knew what God had in store for us!

We have given every one of these people a literature. We have great publishing houses—and we must have them—in order to provide this literature for the thousands of day schools that we have established, and also for the higher academies, seminaries, colleges, and theological schools.

The First Great Reinforcement.

I am not as young as I was when I went to India in 1859, but I am going to live until I see the first installment of the great reinforcement come. We want seventy-five new men at once in Southern Asia, and they need just as many in Eastern Asia—young men—and they should have fifty in Africa, and they should have fifty in Latin America, making a total of two hundred and fifty. That would not be a wonderful reinforcement. It would be only the first

installment that must be sent out to help us. But some one would say, "You ought to face this matter as a practical man. You must know you cannot get a thousand men, or even two hundred and fifty." It depends a great deal upon how we approach these young men. A little paragraph in the newspapers is not going to create much excitement or gain much attention; but give me the cash, and give me health and time, and in twelve months I will find the two hundred and fifty men, or else I will confess I don't know what I am talking about in regard to missionary matters.

We hear all over the land that very few student volunteers have found their way into the foreign field, and it seems to be intimated that these volunteers have not been sincere. When a man became a volunteer in the time of the recent war with Spain his name was put down, a uniform was put on him, and he did not go back

home again. A young student writes down his name as a volunteer; he goes where he pleases; and perhaps we call upon him some time, and then we wonder that he has lost his interest. If a volunteer in England enters the English army, just as soon as he becomes a volunteer and is sufficiently tested physically they put a shilling in his hand, and the man who takes the shilling belongs to the king, and there is no going back. I would advise our friends when calling for volunteers to change the terms, and let the young men and young women understand that if they volunteer it means business.

The Beginning of Large Giving.

Then again some one says, "But the money; you will never get the money." My friends, I think there is money enough. There is a great deal of money in the world, and I think the majority of those who are

familiar with missionary affairs will agree with me when I say that we have entered upon a missionary revival, and I believe the missionary revival will bring a great and widespread spiritual revival, and it will embrace all great and good interests. We may expect several results. One will be a revival of liberality. Our people will give. We have benevolent, earnest Christians, as a rule, but on an average they give very little to this great enterprise. One year ago it was announced that one of our members had undertaken to give one hundred thousand dollars to this missionary cause. It made a profound impression in the Church. It ought to have done so, for it was the largest gift ever laid upon the missionary altar of Methodism in the Old World or in the New. That gift set other people to thinking as to whether there are any others, either in England or in America, who could lay down one hundred thousand

dollars just as easily as one thousand dollars. We have not looked for those large gifts; we have not asked for them; we have not prayed for them; we have not appealed to the people for them as though we expected we would get them. We have not moved forward to get the people to do something of this kind, and we have not by our position suggested to the people at large that it should be done. We have suggested, however, that this is the most hallowed of all claims of Jesus Christ to-day, and it rests upon all those who bear his name on this earth. The Church is going to get much larger gifts than the one mentioned, but it is just the little extra help that comes here, there, and yonder that in the long run gives us the money.

Aggregate the Littles.

God's plan is to make his people inclined to give the money that will carry forward

the work. What would they give? I can perhaps enlighten you on that. If we could get our membership, including the probationers, to give two pennies a week it would make three millions of dollars a year, and with that three million dollars a year for the salvation of the nations what would not be possible?

But you say, "We can never collect the pennies. The pennies are here, but we cannot get them. How are we ever going to get the money together?"

In the first place, you will never get the money together unless you apply the rule of business common sense to the work you have in hand. I was in the General Conference in 1876 at Baltimore, and when the time came to elect missionary secretaries a great many of the men seemed to be almost in despair because we could not appoint a man who had sufficient eloquence to fill the post, and everybody talked about Dr. Dur-

bin. It was said we would never have another such a secretary as Dr. Durbin. I was unknown in those days, and I sat quietly in my seat, but I said to myself, Those men don't know what they are talking about; for they have the idea that a missionary treasury is to be supplied by means of eloquence. There is no relation between the two things. An eloquent man may have an audience, and he may force them to give, but what has he done for the Church? What has he done for the multitudes? How far has his influence extended? Eloquence is very cheap, but you must look a great deal deeper than that. That appeals only to the crust, the superficial feeling of the human heart. Our people are too much afraid of the cost. The whole cost of collecting our missionary money is very, very trifling, but we may pay a great deal too much for collecting. We have economical ways of doing things, but we must look out

what we are doing. We may make the Society sustain a painful loss, a loss it cannot bear, in order that we may appear before the world as doing our work very cheaply.

Using Money to Get Money.

Out yonder in the Southwest, on the plains of Arizona, there is a little section of the desert plain on which there may be found little specks of gold, tiny little particles; and yet you can say that there are three millions of dollars in those little specks, mingled with sand, and any person can get that amount of gold out of the sand. You go to New York and go to some capitalist and tell him about it, and ask him if he will not go into this little speculation and advance the funds to separate the gold from the sand, and gather it out and bring it to New York or to Philadelphia. He asks you what the cost will be, and you say to him you will have to get very costly machinery,

and it will cost a good deal to get the gold out from the desert place. You must take your workmen there, and a good deal of expense will be involved in this enterprise. It will cost him fifty thousand dollars to recover three million dollars' worth of gold. The man of capital does not hesitate; he says, "I was expecting to have to put down one hundred thousand dollars to see the business through." A hundred thousand dollars expended in order to gain three million dollars is nothing at all. And just as your golden specks are among the sands of the desert, so the pennies are in the Methodist homes in these United States, and your preachers can gather them; and you have thousands of preachers in the land to gather them. Your class leaders will not gather them; you cannot move them with enough energy to do that work. You must pay for this work. You must utilize your men and your women and your children,

and you must pay for it, and give the compensation here and there to the young, and if it costs you fifty thousand dollars to collect the three million dollars you may thank God it is no more. Take the three million dollars because it is three million dollars given to the Lord, and once started, and you get your three million dollars, you may be doing it every year, and with it we will plant a hundred thousand schools in heathen lands, and in less than twelve months we will increase your converts in Southern Asia at the rate of ten thousand a month. Out of those converts we have we must let all who are able to teach do so, and we must let them read the word of God if they are not able to do any more than that.

Two Indian Districts.

I must tell you of an interesting letter that came from the presiding elder of the Gujarat District, Bombay Conference. He

said that we have at the present time in this field something like sixteen or seventeen thousand Christians. Five years ago we had less than five hundred. We have at present five thousand applicants for baptism. He went on to say that of this same class of people we have a hundred thousand just as accessible as the five thousand, and then of a corresponding class, composed of what we call an accessible people, we have two millions, and there are ten millions of all classes. Cross the mountains, and go on until you come to the district called the Punjab. The presiding elder from there wrote to me that he had anywhere from ten thousand to fifteen thousand applicants for baptism; and everywhere we are saying, We cannot do more; we cannot come.

A Christ-filled Enthusiasm.

How about the money that is in your possession? If we receive it we will inaugu-

rate the greatest movement that this Christian world has ever seen. People sometimes intimate to me that I am an enthusiast, but if I am it is not in every direction, and it is only for the successful work of the kingdom and for the establishment of the reign of Jesus Christ in the world. I have the thought in my inmost soul that whatever measure of religious enthusiasm there is in this poor heart of mine it was implanted there by Him whose name I bear and whom I serve. We must not forget that most serious and important fact, that the Leader of the great host of the Lord Almighty is among us and with us all the time. I can see his hand, his tender love coming down upon all men; I see his pierced hands and feet, and I know he stands beside me while I am talking to you at this hour. I know it as well as I know there is any consciousness in this bosom of mine, and I know that I am giving you his message, a message

direct from him, when I tell you that in the name of the great Methodist host in these United States we must rise up and address ourselves to this great task with a spirit of confidence in him, and we must feel as we have never felt before.

The Gleam of Broad Fields.

There was a time when I was very much afraid of going too fast, and that we would extend our lines too far. Away back in the year 1872, nearly thirty-two years ago, when timidly I had commenced crossing the Ganges and was preaching on the western shore, I went down to Allahabad, and I saw the Presbyterian synod and all the brethren. They were having a meeting while I was there, and a note came over from a European living at Allahabad. He was bound for Lucknow. He had heard the preaching and had been converted, and his wife was greatly troubled, and he asked me

if I would not come over and talk with his wife. So I asked one of the Presbyterian brethren to go with me, and we went over and found the family, and they asked the neighboring family to come in, and there were three or four others. I talked to this woman and I prayed with her, and Christ appeared to her, and we came away thankful. But the next day came and another night, and the next-door neighbors were in trouble, and they wished me to come again. I took two friends and went over again, and we had a church meeting together, and God was with us, so we tarried there with the friends until it was midnight.

Christian Empires.

I went to Cawnpore, where I was to preach at six o'clock the next morning, and when I lay down upon the hard board seat of a third-class car and tried to sleep, and thought I had performed my whole duty, I

found I could not sleep. I felt that something was going to happen that was to mark a new era in my life. God had laid his hands upon me, and I felt we must go in India wherever God showed us a beckoning hand. I lay there through a sleepless night, and in the morning in the gray dawn I saw the eastern sky. It was all aglow with the golden light of the coming sun, and as I looked round the horizon with all its beauty I felt, The Lord endows you with the empire; only may you be permitted to tell the story of the risen Son of God. And from that day God has given me a commission to go wherever he wishes, and he has promised to be present wherever he shows the pathway of duty. I didn't know what it meant. It led me through the work of the year, it led me to Calcutta, it led me to Burma, it led me to Singapore, it led me to the Philippine Islands, it led me around the globe, and at last, thank God, I am here to

tell you that God sends you this message. You are to build Christian empires; you are to go out and subdue kingdoms; and to take the promise of God in its plain meaning. We are to challenge Satan, and wherever he rears his banners we are to go and proclaim God's will and to proclaim the power of the risen Son of God.

I want to tell you how I was first called to the missionary work. It was through a publication of the Tract Society. I was only seventeen years old, and I was teaching in a little school in southeastern Ohio, when there came along an agent of the Tract Society, and he came to the little church. I went down there to hear him, and I gave all the money I had to that collection. It was a good deal more than the rest of the congregation gave. But that is not all. I bought a couple of books. One contained sermons and addresses by Dr. Allen, one of which was headed "Our Young Men."

As I read down a page Dr. Allen used language like this: "The time is at hand when our young men will be called upon to go forth into the Eastern world and to lay the foundations for Christian empires." And he went on to name some of the young men who had gone out in the days of Judson. There was something about that Christian empire idea that set fire to my imagination, and when I came to it I thanked God for it, but when I got into the work in India it never occurred to me that I was laying the foundations of Christian empires. But there came a time—I think it was perhaps that night when I spent those sleepless hours in the midst of most wonderful joy—when the Lord Jesus was teaching me and showing me a vision. There came that night, I say, a time when I took a new meaning out of those words.

That is the work we are doing now. We are laying the foundations of Christian em-

pires. We have three hundred and fifty million people with which to fill the empires when they are constructed, and there is work enough to do. In the name of Him who sent me forth among those myriad throngs I call upon you, as representatives of the Methodist Episcopal Church, to rouse yourselves, take up your duty, give us the money, give us the men, and bid us go forth to victory.

III.

GO OR SEND!

By REV. WILLIAM F. McDOWELL, D.D.

THESE are imperial words. They contain imperial ideas. They suggest an imperial enterprise. They are the words of an imperial Person. They will represent an imperial truth at last. For a deed must first be a dream. It must be first faith, then fact. When a dream or a faith or a truth becomes incarnate in a Christ then it will become a fact in history.

David Livingstone used to end his letters, his newspaper articles, his lectures and addresses with the words, "The end of the exploration is the beginning of the enterprise." So, at the close of these days together we may say, "The end of the Convention is the beginning of the con-

quest; the end of the vision is the beginning of the task, the end of the praying is the beginning of the consecration, the end of what we have done here is the beginning of what we shall do in all the round world."

The World Without Christ.

I shall ask you two or three questions which lie at the bottom of the mighty theme in the words "Go or send." I like to say go and send, and to say both words in the colleges and out of them. First, then, have you a keen, vital, moving sense of the condition of the world without Christ? It is not twenty-four hours since a member of our Church sitting within this hall said petulantly, "They are making a great ado about the heathen; it seems to me that the heathen are getting along fairly well." Do you think that? Do you think that anyone is getting along even fairly well without Christ? If he stood here and asked you what you think

of the world without him, what answer would you give? But he does stand here asking just that question. Is he a convenience to the world or a necessity to it? Is there any other name, or is his the only name under heaven? This is the most dangerous of all modern skepticisms, that the world can be saved without Christ.

This sense of the world's condition apart from Christ is not begotten in men's hearts except by prayer for the world which knows him not. You do not care much for them? You do care much for him? Then go home to-night and kneel down alone with Christ in prayer to him for the world's millions; let them tramp in endless procession through your room while you pray until the morning comes, and you will never have another contented hour until the world is in Christ. For in the thought of Christ there is neither foreign land nor foreign man. All are one in him.

The Cross the Center of Christianity.

I have studied the religions of the world a little and talked with many men who have been much abroad. My conclusion is that men are not perishing anywhere for lack, simply, of a new theological system, nor for a new code of ethics. The heathen nations have more theology than they can understand and better ethical codes than they can live up to. I would hardly go or send across the street simply to send these to the nations. But the cross is the center of the Christian religion, and Christianity is the only religion which has a cross in it. I would go around the world, and would tell my friends the students to go, and tell you to send, to tell men everywhere that

> "There is a fountain filled with blood
> Drawn from Immanuel's veins;
> And sinners, plunged beneath that flood,
> Lose all their guilty stains."

What do you say to that? Will you do that? Have you a keen, vital, moving sense of the world without Christ? I read the other day in the Report of the Ecumenical Conference held in New York in 1900 what former President Benjamin Harrison said of Theodore Roosevelt, then Governor of New York, now President of the United States: "Mr Roosevelt was an office holder under my administration, and I had only one trouble managing him. He wanted to clear up all the business under the sun between sunrise and sunset." And we are at such leisure in this business and God seems to be in such haste to have it done.

Our Share in World Citizenship.

I ask another question: Have you a keen, vital, moving sense of your personal share in making these imperial ideas imperial truths?

It is not a very comfortable time to be

alive; but it is worth while to live just now. It belongs to us to be citizens of the world. Wendell Phillips once said, "I love inexpressibly these streets of Boston over which my mother led my baby feet, and if God will give me time enough I will make these streets too pure for the footsteps of a slave." And it came to pass at last, though at great cost. Now the cities of the world are before our eyes and the citizens of the world are our neighbors. Shall we make the streets of all cities in all lands pure enough for the footsteps of the King? Dean Stanley said he asked an old man in the cemetery of City Road Chapel in London by whom the cemetery had been consecrated. The old man replied, "It is consecrated, sir, by the bones of that good man John Wesley." But Mr. Wesley did vastly more than that in his long and useful life. He did far more than consecrate a place where dead men might be buried; he consecrated streets where living

men lived. It is ours to leave our ease and comfort while we make the streets of all cities in all lands safe and clean for the footsteps of pure women and innocent children.

It May Mean Your Boy or Girl.

Do you feel that way about it? If you do it means that there must be a vast increase in the consecration of persons and property to this task. If you really mean to do it it will take more people. You will have to furnish them. It will take more money. You will have to supply that. The latter is rather easier than the former. It has come to be taken for granted that homes of a certain kind are not expected to furnish missionaries or preachers any more. When a few rich young men enlisted for the Spanish War the papers made a great fuss about it. But why? Is liberty or the republic less dear and precious to them than to the poor? So it awakens comment when out of

a wealthy home one goes as a missionary. But why? Was not He rich and did not He become poor for our sakes? Could He have saved himself without saving us? I do not ask whether we can save the world without these choice youths from choice families. The question is whether they can be saved without this offering of their lives to Christ. You can hire a substitute? You can pay the salary of a poor boy or girl who goes to the mission field? And you will? That is well. But that is no reason why your boy or girl should not enter this royal service for Jesus. Our ministry in his name is to all classes. It must come from all classes, so that in him there shall be no classes. Are you ready for that? One day during the civil war a Massachusetts regiment, not the first nor the second, marched down Broadway. A well-dressed New Yorker stepped up and asked an officer, "How long can Massachusetts keep this up?" And the proud man,

knowing his dear State, replied, "Just as long as necessary, and if necessary Massachusetts herself will go to the front." Can we keep up this sending of our fairest and best to the front as long as it is necessary? Can we, even if it costs our own? And if necessary, rather than see his kingdom fail, will the Church herself go to the front? Will it? Do we really feel that way about it?

One day during the same civil war Father Taylor of Boston inherited a small sum of money and wanted to invest it in government bonds, then on the market. A prudent friend cautioned him to be careful, saying that if the government failed the bonds would be worthless. "Put it all in, put it all in," the old man shouted. "If the government fails I do not want to be worth anything!" Do you feel that way about the kingdom? If the Kingdom of all kingdoms fails, will any amount make anybody worth

anything? And if it succeeds shall not the children of the King have enough to make them rich?

The New Vision of Christ.

I ask again, Have you a keen, vital, moving sense of the living Christ, his plans and power? He is not dead, but alive. He means to have this business done. Do you? He means to girdle the earth with the melody of the angels' song. Do you? I think the best thing that has come to our age is the new vision of Christ. And this new vision has come.

The students of this day see Christ more clearly than did the students of my day, a quarter of a century ago. This is the profoundest fact in the student world of to-day. It was said a few years ago that there is no chance any more for a great career; that young men need not look for such openings as came to the generation before ours. Then

suddenly there fell upon the students of the republic cloven tongues like as of fire. I saw them on the shores of Lake Geneva and in scores of colleges. Then old men began to dream dreams, not of the past, but of the future. Young men and women began to see visions of a world out of Christ, and of a Christ with a world on his heart. They began to talk about the evangelization of the world in this generation and to offer their lives for it. It was good for the Church to have that happen. It was not good when year after year the Missionary Society had to say to the volunteers that retrenchment and not advance was the order of the Church. It will be good if we never have to say that again to our Methodist young people.

It has been worth while to speak to youth in the last ten years. It will be worth more in the next ten. At Cleveland and now at Philadelphia you have been thinking of the

unsaved millions. I, too, have been thinking of them; but I have been thinking also, because that is my business, what I shall say to youth, to the students in the Church. Shall I tell them, with your authority, that the Church of God makes a supreme appeal to the best young manhood and womanhood of the Church to do the supreme thing for Jesus Christ in our own time? Shall I tell them, with your authority, that you will match your lives against theirs? Shall I tell them that you have seen the Master of us all and have entered into his plans? You remember that Sir Philip Sidney when a mere lad wrote to his brother, "If there are any good wars, I shall attend them." O, there will be some beautiful wars long before we are dead. They will be the wars that bring peace to the nations. The Prince of Peace leads the hosts. He means to win. Shall we enter into his plans, looking unto him?

Christ's Rightful Lordship.

I ask one more question: Have you a keen, vital, moving sense of the lordship of the living Christ, and his right to reign?

Who is this that assumes sovereign right over persons and property? Who is this that says go and send in this imperial fashion? The State? Then we may question it. Only in rare emergencies has the State such power over persons and property. We live where we choose and the State has only limited control over us. The Church? But the Church is not so supreme that it can take absolute direction of life and means. I will debate with them in the face of such lofty orders. They must convince me and persuade me. Then I will go.

But the Christ? I cannot debate with him, nor question him, nor reason why. In face of his command, it is ours only to do or die. He never blundered. One is our Mas-

ter, even Christ. He is Lord by the authority of the Spirit. When he asks for life, life he must have. When he asks for gold, who are we to withhold gold from him?

"O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine!"

Obedience to Christ is the test. Conformity to Christ is the pattern. God gave us in Christ the example of one who came; in himself, the example of one who sent.

"If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to him,
And to him will I cleave alway.

"If Jesus Christ is a God—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air!"

He is the sovereign Lord. We cannot debate with him whether he says go, or send, or both.

Here, then, we stand at the close of this Convention, to be judged at last by what we have heard and said and what we have done with it. We are not without the Spirit of Christ, and we are not out of his presence. We can close our eyes and see no one but Jesus only. But looking farther we can see stretching out behind and beyond the countless millions of whom we have heard. In vision we can see them together. Shall we bring them together? Here in his living presence shall we clasp hands in solemn covenant that when he tells us to go we will go, and when he tells us to send, we will send? That whatsoever he says to us now and always, that we will do? Shall we in Christ's name and presence make a solemn covenant that we will obey him in this Convention and in cities and towns when we have gone out from here? That we will obey him in our silver and gold, and obey him with our sons and daughters? That

we will obey him with any sacrifice and at any cost, remembering his own cross? That we will obey him in poverty and wealth, at home and abroad, on land and sea until once more the world shall cry that he has come? That we shall obey him until we stand with the great host from every land and cast our crowns before him? Shall we? This is the imperial word of the imperial Christ, "Go or send." "Whatsoever he saith unto you, do it."

IV.

THE RIGHT OF JESUS TO REIGN.

By BISHOP WARREN A. CANDLER, D.D.

THE world has heard much of a divine right by which some who are called kings claim to reign. The phrase is not very agreeable to our republican ears (or, if you don't like that adjective, to our democratic ears), because it seems to imply that one man may exercise authority over other men, and that too under divine sanction, in such a way as is wholly inconsistent with our conceptions of human freedom and repugnant to our notions of divine justice. And yet, as nearly every fiction has some truth back of it, this phrase points to a

great truth. It points backward to governments of the past which did rest upon divine right. The first governments of the world were both in form and in nature necessarily patriarchal. They rested upon human parenthood, and because parenthood is the gift of God and children do not elect their fathers, those governments rested on divine right. As the family grew into the tribe, and the tribe into the gens, the head of the house continued to rule over the domestic commonwealth and the political system continued patriarchal. As descendants multiplied the commonwealth extended, and the relation of its patriarchal head with his subjects was less intimate; yet perhaps there was no diminution of his authority, but rather an increase in the reverence accorded to him. In process of time, when parts of the tribe wandered away from the original home and occupied a new location, one of the kinsmen presided over the mi-

gratory company; but he ruled by virtue of his seniority and kinship. His authority was not that of a tyrant ruling by force, but that of one who wields a scepter of love and is obeyed by his people with the loyalty of affection. He found his highest good in blessing those related to him as subject children, and his highest honor in advancing the glory of his devoted followers.

Like these early governments of the world, the right of Christ to reign rests on his patriarchal authority. His kingdom is founded upon his power to create patriarchy by the processes of regeneration and renewal in the kingdom of God. His government is a kingdom in which the subjects are born from the King, and yield to him the submission of love. I have in my library a book called *The Republic of God;* I cannot conceive of a title more absolutely misleading. There is no republic of God,

and never was. The subjects of this divine government have no rights of legislation. Its laws are decrees of the patriarchal King. This form of government has been the type of the divine order from the very beginning.

The government of God in Eden was of this patriarchal sort. That government was designed to reach its perfection in human sonship subject to divine fatherhood. God's object in the creation of man was sonship. This is the chief end of man. The answer commonly given in the Catechisms to the question, "What is the chief end of man?" is misleading to the average reader. That answer is, "To glorify God and enjoy him forever"—a very correct answer if rightly understood, but a very false answer as commonly interpreted. The idea conveyed by it to most men is that God is a great Monarch, high and lifted up upon a throne of supreme majesty, and particu-

larly well pleased when men burn incense before him. This is to deify vanity and to enthrone ambition in the heavens. Our God is not simply a great King but a heavenly Father. When he made man, in the outset, it was not the act of a supreme Sovereign surfeited with the ancient praises of angelic hosts, creating a new being who should bring to him a novel form of applause. It was rather a great Father with paternal purpose, seeking children in his own image and likeness. And when Jesus Christ came in the flesh and walked in our world he was not a prince, traveling in the greatness of his strength in order to recover the alienated revenue of a rebellious province, but he was a loving Father passing through the haunts of his wayward children, trying to get them back home. The culmination of creation and redemption is the production of sons as the subjects of the divine kingdom.

A Government of Sons.

As the purpose of God was to create a government of sons, the effort of Satan has always been directed to the defeat of this purpose. In the garden, at the very outset of history, he undertook to defeat this high end. He comes to the first pair, tempting them through the very instinct and aspiration of childhood. He could not approach them otherwise, and so he says, "If you would be like God, do not follow the tedious processes of life ordered by the Almighty, but eat of this forbidden fruit, and by this short cut arrive at the thing you desire." In the temptation of the Saviour in the wilderness the entire assault of the devil is delivered upon the Sonship of the Messiah. He begins every temptation with the words, "If thou be the Son of God" do this or that. Distrust your Father's care and feed yourself with bread made from stones;

presume upon your Father's care and cast yourself down from the pinnacle of the temple through the purple twilight, upborne by angelic wings; or come to your inheritance as a Son and to your dominion as the first Prince of the skies by falling down and worshiping me, stooping to conquer that you may come to your highest state. Before the assault of Satan the first Adam went down, forfeiting his sonship; but the second Adam, who is the Lord from heaven, triumphantly overcame and maintained his Sonship, that he might become the first-born of many brethren in bringing many sons unto glory.

In maintaining his own Sonship and by his resurrection, reaching the full height of its authority and securing the quickening powers of eternal life, Jesus obtained the right to reign as a patriarchal king. His right rests therefore on his ability to create an unearthly type of life and to make a Christian commonwealth of children sprung

from his life-giving power. The angel of the annunciation in announcing to the Virgin mother the birth of the coming Son brings to her devout recollection the promise made to David, that of the fruit of his loins God would raise up one to sit upon his throne. When the forerunner of the Messiah began preaching in the wilderness he proclaimed an approaching King, saying, "Repent, for the kingdom of heaven is at hand." Nor would he allow the people to suppose that the coming kingdom would be erected upon any basis of natural birth. Wherefore he said, "Say not ye, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." When immediately following his ministry the Master came, he did not disavow the proclamation of his forerunner nor repudiate the program of the kingdom as set out by him. The record is, "He went throughout their cities and

villages preaching the Gospel of the kingdom." When one of their rulers came for a personal interview concerning the new kingdom the Lord causes him to understand that it is a patriarchy founded in heavenly birth, declaring to Nicodemus, "Except a man be born from above he cannot see the kingdom of God." In all the course of his ministry he never ceases to claim his royalty, nor does he ever disguise his purpose to erect a patriarchal throne. In the hour of his extremity when he stands before Pilate, and is demanded to say whether he claims royal prerogatives or not, he frankly affirms, "To this end was I born." When he declares, "My kingdom is not of this world," it is not an ingenious phrase used to avoid a disagreeable collision with a political power, nor is it the renunciation of a real royalty to be substituted by a phantom kingship. On the contrary, by the very words used he laid claim to a more real kingdom

and a more pervasive authority than any merely visible political structure. If Pilate had truly understood the significance of those words he would have perceived that Jesus was not receding from any pretensions he had made, but was rather asserting a higher and more inflexible authority than that implied by the accusation which the Jews brought against him. Jesus went to his crucifixion because he asserted his royal authority and kingly rights; and we dare not imagine that he immolated himself for a mere rhetorical figure. He meant to be a real King; not one whose twopenny crown is held upon his head by a fastening of force, but one who truly rules as well as reigns. Our little earthly monarchs cannot keep their crowns on their heads, nor can they always hold even their heads on. Such was not the royalty of our Lord. He intended to be a patriarchal ruler whose authority should be absolute in this world and

in all worlds. And so from the outset to the end of his public ministry he is ever moving forward with this end in view.

Christ's Claim to Regal Power.

But while ever prosecuting this purpose, not until after his resurrection does he make distinct claim to his regal power. Therefore he walked in destitution, poorer than the foxes of the forest and the birds of the air, often sleeping under the silent stars, and finding his locks wet with the dews of the night. But after his resurrection his tone is entirely changed. He talks of nothing else but his kingdom. It is the one absorbing subject of his utterances during all the forty days of his sojourn in the earth between the resurrection and the ascension. His whole discourse to the apostles and to all his followers during that period was touching this high matter. He opens to them the Scriptures, showing them the things which Moses

and the psalms and the prophets said concerning himself, declaring, "Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day, that repentance and remission of sins should be preached in his name to all nations." He makes the tremendous claim, "All power is given unto me in heaven and in earth." And then with a far-reaching "therefore," which rests on that great claim, he says, "Go ye therefore into all the world, and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Previous to his resurrection we find no such immense claim and no such far-reaching commandment.

Following his divine commandment after his ascension, the apostles rest his claims

upon the same foundation, and propagate his Gospel with a view to his enthronement as the King of all souls. They preach "Jesus and the resurrection." When on the day of Pentecost St. Peter preached the opening sermon of the new kingdom he founded his argument upon a Messianic prophecy of King David touching the royalty and the resurrection of his ascended Lord. And, by the way, St. Peter really believed in the Messianic psalms and the inspiration of the Old Testament Scriptures. So also did St. Paul and the rest of the apostles. They may have been wanting in critical ability, and perhaps did not know what they were talking about, but it is absolutely certain that they viewed the Old Testament from a standpoint entirely different from that of the gentlemen who are commonly called in our day "higher critics." For my own part, frankly acknowledging my shortcomings in scholarship, and having to make up a work-

ing theory on this subject, I have deliberately determined to risk agreeing with the views of Peter and Paul, rather than take the chances involved in accepting the theories of our modern critics. Peter and Paul and the rest of the apostles have at least the advantage over the critics that they agree with each other, and held to the same theory touching the Hebrew Scriptures throughout the entire length of their lives.

The Teaching of the Apostles.

But as I was saying, in his sermon at Pentecost St. Peter alludes to a psalm of David, and says, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption; . . . whereof we all are

witnesses. Therefore being exalted to the right hand of God, he hath received the promise of the Father, and hath shed forth that which ye now see and hear." To the same purpose speaks St. Paul in his wonderful discourse in the synagogue of Antioch in Pisidia. He refers to Psa. ii. And, by the way, he gives the number, saying he was quoting from the second Psalm. I suppose as he gives the number the Psalms must already have been arranged in orderly form in his day. He quotes from the second Psalm the words, "Thou art my Son; this day have I begotten thee," and declares that the psalm was fulfilled not when the Babe of Bethlehem rested in the Virgin mother's arms, but when the crucified Son of man was raised from the dead. He puts forth the same idea in the first chapter of the Epistle to the Romans, where he says of Jesus that he was "declared to be the Son of God with power, according to the spirit

of holiness, by the resurrection from the dead." In harmony with the same thought St. John calls the risen Saviour the "first begotten from the dead." To the same purpose St. Peter speaks in his epistles. In fact, all the apostles constantly assume in writing and speaking that the Sonship of the Son of man reached its culmination through the resurrection, and that then Jesus won his right to wear a crown of universal authority and acquired the power to make good his claim.

The Force of the Apostolic Teaching.

A little reflection upon the Scriptures will show the force of their teaching. Suppose Jesus had not risen from the dead. Suppose we were able to believe that he was God manifest in the flesh, and were able to follow the Apostles' Creed up to the point where it declares he was dead and buried; but that when we reached that point we

should deny the rest of the Creed and should affirm that he did not rise. Suppose we should still cling to the doctrine of his divinity, but should insist that at his death he returned by some invisible route to the glory he had with the Father before the foundation of the world, and left his human body forever behind. What would be the effect upon our faith? Would not such a view destroy all our hope in the perfectibility of humanity? Would we not fall into the error of the early Gnostics, who claimed that matter would have contaminated his spirit, and that therefore he possessed really only a phantom humanity? And would we not inevitably, but sorrowfully, infer that our human nature is so corrupted and maimed that even a God himself cannot assume it and carry it into the heavens with him? But when Jesus Christ comes back from the dead our way, re-covering even the physical form of his humanity, with the

print of the nails in its hands and the mark of the spear in its side, and with that human nature ascends and sits down on the right hand of the Majesty on high, he proclaimed to all men that there was nothing in human nature so essentially base that it could not come to the highest place in the universe and sit down unabashed in the most august Presence in that lofty estate. The resurrection perpetuated the incarnation, and I would have you remember that no one has seen Jesus since his ascension who did not see him in the form of his glorified humanity. When St. Stephen saw him at the time of his martyrdom he said, "I see Jesus standing at the right hand of the Majesty on high;" mark the name, "Jesus." If he had said, "Christ," Saul of Tarsus, who was standing by, would have said: "He is changing his mind, he is about to recant. He has heretofore claimed that Jesus had risen and was the Messiah. But now he affirms he

sees the Christ in the heavens, where we know the Messiah has always been, and from which he never descended in the person of the impostor Jesus. Stephen is recanting. Let us give him time, and we shall not need to execute him for his blasphemy." But when St. Stephen says, "I see Jesus"—*the man Jesus*—Saul perceives that he is more firm in his faith than ever. The first martyr sees the man Jesus, not sitting in royal and inaccessible glory, indifferent to what is transpiring there, but he sees the sympathetic God-man, standing in an attitude of eager interest, like a grief-stricken parent bending over a suffering child. With surpassing confidence he exclaims in the extremity of his agony, "Lord Jesus, receive my spirit." There could not be a more emphatic declaration of the supreme exaltation of Jesus, coupled with the undiminished humanity of a sympathizing Saviour. A little while afterward Saul himself sees him,

as he is traveling on the Damascus road. An unearthly light falls about him, and an unearthly voice raises with him a personal issue, saying, "Saul, Saul, why persecutest thou me?" He is dazed and stunned, but staggering to his feet he challenges that lofty Person in the words, "Who art thou, Lord?" The reply which he receives does not come in terms of our Lord's majesty, but in terms of his humiliation. The response from heaven is, "I am Jesus, whom thou persecutest." He is now convinced that Jesus has indeed risen and entered into the heavens; that he is possessed of omnipotence and omniscience, and that, nevertheless, in the midst of his heavenly throne he identifies himself with his suffering disciples on the earth, and feels in his own person the pains of their persecution as if it were his own. This is enough for Saul. The revelation of the risen Jesus revolutionizes his life. In it he sees that divine power is

united in Jesus with ineffable tenderness, and that it is put forth in inexpressible love for the redemption of men. Henceforth all the things which he has accounted valuable are worthless, and the things which he has reckoned worthless have acquired infinite value. He feels that he must put himself absolutely at the disposal of the risen Lord, and cries out, "What wilt thou have me to do?" His heart is broken by the vision of the human Jesus enthroned on high. So also when St. John sees the Master on the island of Patmos he sees him in his glorified humanity. His ascended Lord declares to him, "I am he that was dead, and am alive again, and I am alive for evermore." In this glorified humanity he observes his Lord walking amid the golden candlesticks and holding the seven stars in his right hand. He sees him concerned, in other words, in the superintendence of his Church on the earth. This work absorbs all his infinite

power. He is not concerned with the world's literatures nor its business nor its commerce nor its confederations. His one business is the care of the Church, with reference to the conquest of humanity by the saving power of his heavenly grace. He is doing precisely what he said that he would do before his ascension, when he, feeling the pulsations of all power in his hands, had commanded his disciples to go into all the world and preach his Gospel, and had promised to aid them with the delivery of all his power upon the work committed to their hands. Now in his revelation to St. John he demonstrates the fact that he is fulfilling his pledge.

The Uplifting Power of Christ's Personality.

It is thus we find that every one who has seen him since his ascension has seen him with his human nature not lessened, but glorified and raised to the highest power.

Wherefore he is able, seing he is the fountain of an inexhaustible and deathless life, to create a patriarchy on the earth. He is able to lift humanity to the level of a new and unearthly type of life. The citizens of some ancient cities claimed for their urban commonwealths the presidency of a deity, with whom they had a corporate life. That was a fiction, but in the risen Jesus that fiction becomes a parable of a real and sublime fact. He creates on earth a new commonwealth of souls, deriving its life from corporate connection with himself, and experiencing a life of the same quality as his own. He gives to his subjects in this new patriarchy what may be called "resurrection life." Therefore they are called the "children of the resurrection." He is able by virtue of his risen humanity to impart a life to any man and to all men, which is justly entitled to be called eternal life, not with reference to its duration alone, but more espe-

cially with reference to its quality, which is derived from the eternities. It is not a life manufactured by the imposition of a set of new principles, however lofty, but it is a life engendered by a life-giving parenthood, eternal in the heavens. So St. Paul taught the Colossians. Some of them imagined they were Christians by adopting a lot of negative precepts, such as "touch not, taste not, handle not." The apostle teaches them that Christian life is not a mosaic made by combining in artistic form certain bright bits of ethical excellences, but that it is a mystical life hid with Christ in God. "Wherefore," he exhorts them, "if ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Set your affections on things in heaven, and not on things on the earth, for ye are dead, and your life is hid with Christ in God. When he shall appear, we also shall appear with him in glory.

The Resurrection Life of Jesus as a Type.

Consider also that the resurrection life of Jesus is of a deathless type. He raised the little daughter of Jairus, but she died again. He raised the son of the widow of Nain, and restored him to his mother; but the poor mother, perhaps, at a later day wept again for the departed son, and found no wonder-working stranger to restore him to her. He raised the brother of the beloved sisters of Bethany, but only to a transient life, and later, it may be, the bereaved sisters cried out again, "Lord, if thou hadst been here our brother had not died." But when he raised himself from the dead he rose to die no more. He is henceforth out of the reach of the powers of mortality, and he rose to impart that sort of life to those who believe in him and are united vitally with him. And this is the kind of life from which the patri-

archy over which he reigns is made. It is a heavenly citizenship. So taught St. Paul, who knew the meaning of citizenship, and felt a not unworthy pride in his own Roman citizenship. When he was beaten and imprisoned at Philippi he stood upon his rights as a Roman citizen, and when the agitated magistrates who had beaten him uncondemned undertook to send him out privately he refused to go in any such manner, and declared to them, "You have beaten me uncondemned; being a Roman, you shall not smuggle me out secretly, but come and fetch me out." But later in life, writing to the very Church born that night through his agonies, he declares, "Our citizenship is in heaven, whence also we look for the Lord of glory, who shall fashion the bodies of our humiliation according to his own transfigured body." His citizenship is no longer at Rome, but in the New Jerusalem. Roman citizenship had been disappointing to him,

but this citizenship had brought him the noblest privileges and the highest deliverance. He had heavenly life, though he still suffered in the earth. The spiritual life of the upper kingdom is of the same substance as that of the citizens of the kingdom who still walk on the earth.

The Right of Jesus to Universal Dominion.

In his power to beget by the processes of the new birth a citizenry of this sort lies the right of Jesus to universal dominion. He has a right to rule the nations because he can give new life to the nations. By force men can subject nations to their wills, but only Jesus can regenerate nations. Alexander conquered men; so did Cæsar, and so did Bonaparte; but only Jesus, the risen Lord, can convert men. Therefore he only has a right to reign, for he only can create a patriarchy.

This patriarchal rule is not a tyranny; it is the monarchy of love, the despotism of redeeming grace. It gives to men the life for which they were intended; the life designed for them from the foundation of the world. So St. Paul teaches in the first chapter of the Ephesian epistle when he says, "We are predestinated to the adoption of sons." He has no reference to any predestination of any personal election. I am not going to get into a quarrel here with the devout followers of John Calvin, but if John Calvin had truly understood the Ephesian epistle he would never have rested his hard doctrine of election on that great letter of the apostle to the Gentiles. In it Paul is simply talking of the fact that by the redemption that is in Jesus Christ men come into the original type of life which God has had in view since the world began, and before. They have come, he affirms, through Christ to sonship, to the altitude of life designed

in creation, and to the high end for the accomplishment of which the divine purpose has never wavered and never wearied.

A characteristic of this new life is that it is pre-eminently a life of liberty. The Saviour said he came to preach deliverance to the captives, and again he affirmed, "If the Son shall make you free, you shall be free indeed." The apostle exhorts the Galatians, "Let us stand fast in the liberty wherewith Christ hath made us free."

Liberty a Dangerous Affair.

Now, liberty is a dangerous thing. The word is one easily perverted, and the thing it names is easily abused. The French deified it and then destroyed it. But the liberty with which Christ makes free is always wholesome, purifying, and elevating, and it is a blessing in which we are to stand fast. St. Paul was jealous for it, as he might well have been. When he wrote the Galatian

Christians the exhortation to which reference has been made he was not sensitive about the observance or nonobservance of a little ritualistic ceremony, but he was resolutely determined that the springs of liberty and life in Christ Jesus the Lord should not be dammed up or cut off by the intrusion of any ritualistic superstition. He was not worrying himself over any merely political or bodily liberty, but he was profoundly concerned for that soul freedom which cannot be imprisoned by the thickest walls nor manacled by the heaviest chains. There is a bondage which no political deliverance can cure, and there is a freedom which no political power can restrain. When Christ gives us freedom it is no miserable simulacrum of liberty, but a real and royal freedom beyond the power of tyrants to subvert or oppressors to touch. Paul could not be confined in the camp of the pretorian guard nor incarcerated in the walls of the Cæsarean prison.

His citizenship was in heaven, and his freedom was beyond the reach of ecclesiastical persecutors or civil oppressors. The Roman emperor could banish John's body to Patmos, but thereby he only exiled him from Ephesus to heaven. This I call the freedom of a son of God, indestructible and invincible.

One Homogeneous Brotherhood.

There is another thing that Jesus imparts to the citizenry of his kingdom, and which vindicates his right to reign. He is able to bind them together in one brotherhood.

The first duty of government is to make homogeneous its people, and it is in great peril when it cannot accomplish this end. I may say in passing that herein is one of the greatest dangers now threatening our own republic. We are getting far too many people of divergent natures and variant purposes into our citizenship, and the first thing

we know these acids and alkalies will make an explosion; or, to change the figure, we are bringing together a great many cold currents and warm currents, which may generate a political tornado. There are blocks of isolated citizens who have come to us from other shores, and have never been fully fused into the common body. There are classes living in daily contact without daily communion of spirit, and so we have gaping chasms between excessive wealth and extreme want. There is lack of oneness in the people, which must be cured, or from which the greatest strifes must arise.

But in the government of Jesus there is homogeneity of life. Each and all in his kingdom are the sons of God, and this supreme fact of sonship overshadows all minor distinctions. Wherefore St. Paul, writing to one of the churches, says: "We know no man after the flesh. Yea, though we have known Christ after the flesh, yet henceforth

we know him so no more." We are not to imagine for a moment that St. Paul proposed to make nothing of his earthly kinships. In the last chapter of his Epistle to the Romans we see him making very much of those relations. Nor is he affirming that the earthly life of Jesus counted for nothing. But he is declaring that the exalted Saviour and the type of life which he imparts to his followers by his power as the risen Lord overtop and eclipse all earthly distinctions. It is in accordance with this great truth that Jesus is able to bind together into one great spiritual commonwealth men of all races and all conditions, whether they be Jew or Gentile, bond or free, wise or unwise. And St. Paul presses this idea even further than the boundary line of any mere earthly unity. He writes to the Ephesians of a commonwealth extended from the earth into the heavens, and calls it the "whole patria in heaven and in earth."

Fatherhood and Brotherhood.

Herein lies the true brotherhood of man and the real Fatherhood of God. We hear men talking of God's Fatherhood and human brotherhood as if those sublime things sprang from the fact of creation alone. But fatherhood and brotherhood are not thus created. Common origin doesn't give brotherhood; if it were so we should be brothers to the trees and brothers to the lower animals, for God created them and us. But are we akin to them? He made the wild ass and the wild ass's colt, but will you acknowledge fraternal relations with that family? Fatherhood and brotherhood, I repeat, do not rest on a common creation; they rest in kinship. It is not primarily because we are all descended from Adam that all men are brothers, but rather that we are all redeemed in Christ. If we can find a man for whom Christ did not die, we may exclude

him from our brotherly fellowship and recognition; but, however humble or ignorant or degraded one may be for whom Christ died, he may be raised to sit with us as a brother beloved in the heavenly places. The biologist may trouble me a good deal about the unity of the race, and bring to me many perplexing problems, but Christianity solves all these perplexities in the universal redemption which Christ Jesus has provided for all mankind.

A gentleman down in my country is attacking the doctrine of the unity of the race on the ground of the great diversities of form and feature among men, declaring that like begets like, and that these variegated races could not therefore have had a common origin. It has occurred to me, however, that if his principle is sound it will give us trouble when applied even to persons of the same race. Where did all the red-headed people come from if like begets like,

and Adam and Eve were black-haired? or what becomes of the black-haired people if our first parents were red-headed? I am not going, at this distance even, to say that Adam was a red-headed man; but I will say that when we have magnified all the diversities, physical and other, which exist among men, they count for nothing when the power of Jesus to bind men together in one is brought to bear.

Brotherhood of Mankind in Jesus Christ.

It is in Christ Jesus we must find the brotherhood of mankind, and it must be by the forces of his redeeming grace the ideal of human brotherhood is realized. And I may say in this connection that we must make brothers of all the nations of the earth, or they will presently be all enemies. The nations are getting closer together every day, and if they do not learn to love each

other with a celestial love, surpassing their love of money, they will presently fall to devouring each other with earthly ferocity, and the weakest will go down before the strongest, and civilization will perish by a sort of international cannibalism. I repeat it, the world is getting very close together, by the processes of communication and transportation. Take, for example, the battle of New Orleans in the War of 1812. In those days communication was so slow that that battle was fought after the treaty of peace had been signed and the war was technically ended. "Old Hickory" and General Packingham had not found out the war was over. That was only ninety years ago, yet when the battle of the allied Powers was fought before the walls of Peking we knew by dark each day the results of the morning's fighting—and we knew this away down in Georgia even. We knew the outcome of the contest in China quicker than

we learned the result of the battle of Gettysburg, fought less than forty years ago. You may remember when Queen Victoria fell down the back stairs of Windsor Castle, a few years ago, and sprained her ankle, we knew it in America three hours before it happened. Perhaps if the dispatch had been sent on around the world it might have reached the queen in time to have induced her to go out the front way, and so have avoided the accident. But, seriously, the ends of the earth have come together, and so the world has grown too small to admit of standing room for two religions. Mr. Jefferson suggested the idea, and Mr. Lincoln more fully elaborated it, that this country was too small to be partly a slaveholding territory and partly a free territory. They said it must be all slave or all free. Some people doubted that, but I think they have changed their minds now. And let me say to you that, to all intents and purposes,

Peking is closer to Washington at this time than was New Orleans fifty years ago. The time has come when the earth must be all pagan or all Christian. The world must be bound together in one as the patriarchy of Jesus Christ, or rolled together in a bundle of infinite confusion and strife. Paganism, with its diseases and degradations, will corrupt mankind, or Christendom, with its health-giving and life-saving Gospel, must redeem mankind.

Perhaps we have all been feeling that leprosy was a danger from which our country was entirely exempt, but the leprous nations have come close to us, and so we have leprosy in the United States. There is a leper colony in Louisiana. I saw twenty-two lepers in one hospital in Havana. I ordained a leper to the ministry of our Church in Mexico last winter, and he is there now ministering to lives similarly blighted. The bubonic plague has arisen

from its lair in heathendom, and stalks through the Golden Gate at San Francisco. All that keeps it out of all the cities of this great nation is the power of a medical science sprung from a Christian civilization, which is able to restrain it on its approach. And these physical ailments are visible parables of moral contagions which issue from heathendom far more fierce and fatal. I repeat it, therefore, that the world must soon be all pagan or all Christian. Hence it is to the honor of Christ and to the blessing of men that we speedily carry Christianity to all the nations of the earth.

Out of all these statements and arguments there are several general conclusions to which I wish to call your attention.

Keeping the Lord Out of His Rightful Inheritance.

The first is this: Since Jesus Christ asserts and makes good his right to reign,

and yet is dependent upon his Church for the conquest of the world, if we delay this conquest we are keeping our Lord out of his rightful inheritance. In the second Psalm it is said, "Thou art my Son; this day have I begotten thee," and it is immediately added, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Those words carried the inheritance of the Son of God far beyond the limits set for it by the opinions prevalent among the Jews. Their teaching at best was that "Jacob was his inheritance." But as the psalmist catches a vision of the glory of the eternal Son of God he perceives that his possessions rightfully should be extended to the uttermost parts of the earth. In the accomplishment of the fulfillment of this promise the honor of our Lord is at stake. He has a right to his dominions, and we should be impatient of any delay in putting upon him

his crown. Indifference to this work is treason, and needless delay in its accomplishment is infidelity. Let any opponent of foreign missions, who yet claims to be a Christian, understand once for all that by his opposition to this high and holy cause he is guilty of treason, and forfeits his rights in the kingdom. I mince no words about this matter. I have no right to deal with it gently. My Lord rebukes it. It is inhuman toward men and insurrectionary toward God.

But some may ask of me, "Have I not a right to my opinion?" I answer, "Certainly, but a right to an opinion is one thing, and a right opinion is another and a very different thing." But this matter is not left for discussion; there is no room for argument about it; it is settled by all the teaching of Scripture, and all debate is closed in the overwhelming fact of the resurrection of our Lord. When the Lord

Almighty raised Jesus from the dead and empowered him to vitalize with heavenly life the nations of the earth, and to unify the race in one celestial commonwealth, he gave him the right to reign, and nobody has a right to detain his progress to this throne of world-wide dominion.

Inhuman to Deny Beneficent Influences.

Moreover, it is inhuman to deny to the nations the benevolent influences which arise from the reign of Jesus. They are entitled to the benefits of the best government the world ever saw.

Some may imagine that one religion is as good for the nations as another. So some sentimentalists teach. But the thought is absolutely foreign to the Scriptures, and is in the teeth of the great facts of Christian history. There is only one religion entitled to a place in this world, as there is only one

Potentate entitled to rule over the spirits of men.

Some years ago I was invited to the Congress of Religions which was held in Chicago. I was even invited to accept a vice presidency of that Congress, as I suppose nearly every other minister in the United States whose post office could be found was invited. When I received the steel-engraved invitation which was sent me, in passing from the post office to my home I stopped to call on Bishop Haygood, and he asked me what it was I had. I replied, "It is an invitation to be a vice president of the Congress of Religions in Chicago; didn't you get one?" He said, "O yes, I got one; but I am not going. Are you going?" I replied with some emphasis, "No, I am not going; I can't get the right company. The man whom I wish to go with me is dead." He then asked me, "Whom do you want?" And I replied, "I want the old prophet who

presided over a Congress of Religions on Mount Carmel in the days of Ahab, especially if he would come and take his knife along with him." Now by all this I mean to say that I am not going on the invitation of a lot of sentimentalists to sit down with an assembly of Buddhists and Confucianists and Mohammedans, and God knows what else, to confer about how to save this world. That question is not open for debate with them. We have no compromise to offer them, nor conference to enter into with them. There is not standing room enough in our world for two religions. Christianity is engaged in a war of extermination; it will have no rival, and it will not consent that the dominions of its Lord shall be parceled out among a lot of religious satrapies and superstitious viceroys.

This may appear a harsh way of stating the case, but let us look at it attentively. Suppose one of your citizens should send

his little boy on some errand to a neighbor's house, and the little fellow, trying to make his way back home, should become confused and lost. Suppose a stranger, finding him in his perplexity, should in the darkness mimic the parent's voice and simulate his manner, and thus entice the child away and sell him into bondage. Would you treat that act with any degree of toleration? Would it not expose its perpetrator to indictment and punishment as a felon? It is thus all these false faiths have mimicked our Father's voice and led millions of his children into a bondage worse than death. It is our business to make an ending of these kidnaping religions and rescue our Father's children.

We have read of how when Sir John Franklin was lost in the arctic seas great governments put at the disposal of Lady Franklin ships and crews for the purpose of finding him and restoring him to his

home; but here are millions in the midst of a deep darkness worse than an arctic winter whom we ought to rescue, and yet it is supposed to be a most extraordinary thing that a few millions are spent annually on the rescuing expeditions sent out by our Boards of Foreign Missions. The French spent more money in bombarding Tonquin than all the Christian Churches of the world had ever spent for the redemption of China up to that hour. The brewers of Chicago and Saint Louis have spent more money since the Spanish-American war in putting beer into Cuba than all the Churches of America have ever spent in establishing Christian sobriety there. When Livingstone was supposed to be lost in Africa (although he didn't feel very lost) vast sums were spent to find him; but when all Africa was lost, and had been for centuries, some wise ones thought it fanatical extravagance to make an effort to redeem the

kidnaped children of God in the Dark Continent.

The Resurrection Power of Jesus is Back of the Missionary Enterprise.

There is another thing I wish to say: back of all this missionary enterprise is the resurrection power of Jesus, and therefore it is not going to fail. When St. Paul had made his great argument for the resurrection in his Epistle to the Corinthians he closed it by saying, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." What boundless power is thus pledged to guarantee the permanence and persistence of spiritual forces in our world! Back of these missionary enterprises is the divine purpose of Fatherhood and Sonship which has pulsated through all history. That purpose of God

is not going to be abandoned and it is not going to fail. Dynasties may fall and empires may perish, but this kingdom of Christ has come to stay. This redeeming work will endure. No power shall overcome it. No decay shall overtake it until salvation is wrought throughout the earth.

Some of you have been talking of "building empires," and the phrase may have a legitimate use; but in the last analysis we are not building empires, we are extending the one universal kingdom of Jesus Christ. We are not erecting temporary shelters to protect the nations from fleeting showers, but we are building an everlasting structure in which to inclose the nations in an imperishable home, whose builder and maker is God.

The Final Civilization of this World.

The final civilization of this world is no earthly organization nor worldly form of

life, but an unearthly kingdom imposed upon men from the highest heavens. St. John in Patmos saw it, not as a government arising in the earth from the suffrages of men, but as the new Jerusalem descending out of the heavens by the power of God. He saw reigning over it the King in his beauty, clothed with an awful majesty, yet tenderly stooping down to wipe away the tears from the sorrow-stained cheeks of his redeemed children. And when John saw this vision of the descending glory, with holy impatience he cried out, "Even so, come, Lord Jesus, and come quickly." May we not join in this same fervent acclamation as we look to that divine event, to which from the beginning the whole creation has moved?

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